

the first resolution, and was third speaker; the only place open to him.

He was simply introduced as the representative of the American Sunday School Union, and was not 'played off' as the principal card of the evening.

You then inquire, has Mr. Groser ascertained whether Dr. Dyer ever had a charge, and, if so, were any of his members slaveholders? Now, Sir, I put it to you gentlemanly feeling and love of fair dealing, if any such inquisitorial task could have been demanded of me and of my colleagues?

With all deference to your superior judgment, I submit that such an inquiry as you propose would have been offensive and impertinent, after the receipt of such a letter of introduction as the following:

The American Sunday School Union, Philadelphia, March 23, 1852.

To the Secretaries of the London S. S. Union.

Dear Brethren,—We have great pleasure in introducing to the honor of your acquaintance, the Rev. H. Dyer, D.D., who has been appointed by the board to represent the Society at the approaching anniversary of your institution. He has been for several years connected with our Society, and is well acquainted with its operations. It would give him pleasure to embrace the opportunity to have a friendly intercourse with your committee, and an interchange of information in relation to what is going on in the countries and the world, with reference to the project of Sunday schools.

With sentiments of great respect, I am very obediently yours.

FREDERICK W. PORTER, Corresponding Sec.

Hitherto, these letters of introduction have been deemed sufficient by the committees of all our great societies; and upon the strength of similar letters, Dr. Dyer spoke at several meetings, I think, besides the Bible Society on Wednesday. It does, however, become an urgent and most important question with British Christians—Shall we continue to receive deputations from the religious institutions of the United States, unless they be thorough Abolitionists? and with the American board a question—whether they ought to send any?

If there be blame in this matter, it must rest upon the officers alone, who only became personally acquainted with Dr. Dyer on the day of their anniversary.

The committee could not be convened to receive Dr. Dyer before the annual meeting, he having only delivered his letter on the Saturday at the Depository, and having other engagements all last week; no blame, therefore, can be charged upon them.

I do not believe Dr. Dyer is a pro-slavery man. I did not, and do not, believe our American fellow-teachers would send any such to our meeting; and I incline to think that many of your readers will be of the same opinion also.

I ensure no one for exercising a jealous vigilance in this matter, and would willingly recall any hasty word I may have employed; but I do complain of misstatements being put forth as proved facts, more especially as compelling me to embark in controversy, which is always foreign to my habits, and to court a notoriety which is ever repugnant to my inclination.

I am, Sir, yours most respectfully,

WILLIAM GROSER, Cor. Sec.

Sunday School Union, 60 Paternoster-row, May 12, 1852.

The following series of articles, in the order of their publication, should have preceded the foregoing from the London Morning Advertiser, (to the vigilant and faithful editor of which influential journal, we prefer ten thousand thanks.)

IS DR. DYER AN ADVOCATE OF SLAVERY?

To the Editor of the British Banner:

Sir,—Being a constant reader of the Banner, and admiring what you said on the subject of Slavery, I take the liberty of asking you a question—viz, to the gentleman who spoke last evening on the platform at Exeter Hall, named Dr. Dyer, from Philadelphia, a slave owner, or an advocate of Slavery? As a lover of truth, I am desirous of learning if the rumor of last evening is correct, before I say anything to the Committee of the Sunday School Union on the subject. Your obedient servant

JAMES S. HEATHER.

102 Wood street, May 7, 1852.

To the Editor of the British Banner:

Sir,—At the Anniversary of the Sunday School Union, last evening, the Rev. Dr. Dyer, from America, was introduced, and addressed the meeting.

Many persons were anxious to know the Rev. gentleman's sentiments respecting Slavery, but, from the very cautious manner in which he avoided all allusion to that subject, we were left in doubt, and even in fear.

If his hands are clean in this matter, he is welcome to our Christian assemblies; but, if not, the sooner he knows the feelings of the British Churches, the better.

Can you inform your readers?

Yours truly,

ROBERT GAMMAN.

To the Editor of the British Banner:

Sir,—Facts are stubborn things, and truth is often times stronger than fiction. Will it be credited, will it be believed that the Sunday School Union, which, at its annual meeting in 1851, trumpeted forth to the world its deep abhorrence of that anti-Christian system of bondage which is the curse, as it is the disgrace, of America—that this same Union, on Thursday evening last, virtually annulled its opinion of last year, by permitting Dr. Dyer, of America, a staunch apologist for Slavery—to address the meeting, and yet such was the case. Will, Sir, had the Committee been devising the best means of avoiding an insult upon the Sabbath School teachers of Great Britain, they could not have hit upon anything more calculated to arouse their indignation, than that of allowing a man, the professed upholder of the blackest system that has ever disgraced fallen humanity, to hold forth at its annual meeting.

With the most perfect nonchalance, Dr. Dyer stood before a British audience, whom he must know to be the enemies of Slavery wherever it exists, and unblushingly disclosed to them the glorious doings of the American Sunday School Union; their success in raising funds, establishing schools, and planning the standard of the Cross wherever a white man was to be found. He spoke, too, of the flood of immigration that was continually pouring into the shores of America from our sister isle, of the destitution that existed, and of the vast settlements that were being made in the valley of the Mississippi, and expressed a hope, that, at some future time, not very far distant, that great country would be thoroughly evangelized; but not a word did he say of that system which tears husbands from wives, brothers from sisters, and parents from children; which outwits all other systems in its refinement of cruelty, its worse than barbarous atrocities, and its wholesale murders. No! this was cautiously left out of the catalogue, and the meeting left in a state of bias (if ignorance is bias) as to the opinions of the man who was thus obtruding himself upon their time. And shall this be suffered to pass unnoticed? What! British Sabbath School teachers allow themselves to be taught how to prosecute their work, by one who is an apologist for the retention of upwards of three millions and a half of his fellow-creatures in a state of the most complete, mental and bodily degradation? I cannot believe it; but who is to blame? Either there must have been the most wilful and culpable neglect, or the most gross carelessness on the part of those who had the management of the meeting. Let it not be supposed that the Sabbath School teachers of England have any sympathy with the principles which Dr. Dyer upholds and enunciates, or that they have made any compromise of principles which were so openly avowed at their previous meeting; but, let it now be known that they have the deepest abhorrence of that infernal system which robs so many of their sacred liberties, and which is even practised and supported principally by those who profess and call themselves Christians! Do, Sir, use your influence to screen Sunday School teachers from any imputation of inconsistency that may be cast upon them by this event, which, if passed over in silence, will, most assuredly, be construed into a tacit recognition of the justice of Slavery! Dr. Dyer and Dr. Baird would do well to go hand in hand (per nobis

patrum!) but let us at least cleanse British platforms from anomalies like to the one witnessed on Thursday last.

I am, Sir, yours faithfully,

May 7, 1852. T. S. MARKS.

[Since all danger lies on the side of abstinence, not on that of excess, in public protests on the subject of Slavery, we have inserted the foregoing letters. Let it not for a moment, however, be supposed, that the Committee of the Sunday School Union are compromised by the employment of Dr. Dyer; for we have seen, under the title of the Honorary Corresponding Secretary, Mr. W. Groser, that there is no evidence that Dr. Dyer is the apologist, much less the advocate, of that hideous crime, American Slavery, nor that any blame is fairly chargeable on the Committee of the Sunday School Union.—Ed. B. J.]

Since the above was written, we have received the following letter:

To the Editor of the British Banner:

Sir—I have just ascertained from authority, upon which I can rely, that

1. Dr. Dyer has no Church or pastoral charge, therefore cannot have, as is stated, 'slaveholding members.'

2. That he is the Episcopal agent of the American Sunday School Union, and that his whole time is devoted to the objects of that extensive and useful institution.

3. That when Dr. Dyer replied, as stated by a correspondent of the Morning Advertiser, in answer to the question, does your Church contain slaveholders? 'I presume so,' he meant the Episcopal denomination—a fact patent to all England; indeed, I fear every religious denomination in the Southern States of America is tainted with this moral leprosy.

I am, Sir, yours obliged,

WILLIAM GROSER.

Cor. Sec. Sunday School Union, May 11, 1852.

LONDON SUNDAY SCHOOL UNION.

A correspondent of the London Morning Advertiser, who writes from Islington, touching this very interesting Rev. Dr. Dyer, significantly says—

Two important questions, however, now remain for solution: 1st. Shall the Sunday School Union, in future, receive any American representative, without being certified as to his thorough anti-slavery principles? This, indeed, is scarcely a question; it is all but a settled point: for let an American representative presume to present himself on the platform at the next annual meeting, without being announced as an abolitionist, and who, for a moment, doubts what will be the immediate result? 2nd. Shall the London Sunday School Union continue to hold fraternal intercourse with an American kindred Society, which is so far under pro-slavery control, as to drop from its catalogue, at the back of a slave-holding Vice-president, one of its most popular bodies, because it contains a paragraph descriptive of slavery? This demands, and will doubtless have, the very serious consideration of the Committee.

In conclusion, allow me to quote two brief extracts from speeches at the annual meeting of the Union, as reported in the extra number of the Union Magazine.

The Rev. Dr. Dyer, alluding to the immense migration which is taking place into America, said: 'Of all the people that come to our shores, there are none that so soon assimilate themselves to the slave; there are none who are so soon imbued with our spirit, and get the knack of using our language, which is, that we never will bow our necks to the yoke of spiritual tyranny.'

The Rev. Geo. Rose, who followed the Rev. Dr. Dyer, remarked: 'I much rejoice to know that so many are finding their way into the back woods of America, and that there is a sun of righteousness, the light of Christianity, shining upon the land. Would that the sun of liberty shone upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America, to receive these emigrants, and to give them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity.' The Rev. Doctor heard, but responded not.

From the London Morning Advertiser.

THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

We have received various other communications, some of which we insert, relative to the appearance on the platform at Exeter Hall, under the auspices of the Committee of the Sunday School Union, of the Rev. Dr. Dyer, a pro-slavery American divine. It is exceedingly gratifying to find, from all the letters which we have received, and from every other source, that the Rev. Dr. Dyer, in his address, did not utter a single word in favor of slavery, and that he did not utter a single word in favor of the slaveholders, and that he did not utter a single word in favor of the slave trade, and that he did not utter a single word in favor of the slave system, and that he did not utter a single word in favor of the slave power, and that he did not utter a single word in favor of the slave interest, and that he did not utter a single word in favor of the slave property, and that he did not utter a single word in favor of the slave trade, and that he did not utter a single word in favor of the slave system, and that he did not utter a single word in favor of the slave power, and that he did not utter a single word in favor of the slave interest, and that he did not utter a single word in favor of the slave property, and that he did not utter a single word in favor of the slave trade, and that he did not utter a single word in favor of the slave system, and that he 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Dr. Trall, in two volumes, \$2.50. *Speeches, Addresses, and Occasional Sermons*, in two volumes, by Theodore Parker, \$2.50. For Sale by Bela Marsh, 5, Cornhill.



Whether the following effusion was dictated by the departed spirit of Robert Southey, or not, it is the best poetical contribution we have yet seen purporting to have come from the spirit-world.

A POEM.

Dictated by the Spirit of Robert Southey, March 25, 1851.

Night overtook me ere my race was run,
And mind, which is the chariot of the soul,
Whose wheels revolve in radiance like the sun,
And utter glorious music as they roll

To the eternal goal,
With sudden shock stood still. She heard the boom
Of thunders; many cataracts seemed to pour
From the invisible mountains; through the gloom
Flowed the great waters; then I knew no more
But this, that thought was o'er.

As one who, drowning, feels his anguish cease,
And claps his hands, a pale but gentle bride,
And gives his soul to slumber and sweet peace,
Yet thrills when living shapes the waves divide,
And moveth with the tide;
So, sinking deep beneath the unknown sea
Of intellectual sleep, I rested there;
I knew I was not dead, though soon to be,
But still alive to love, to loving care,
To sunshine and to prayer.

And life, and death, and immortality,
Each of my being held a separate part;
Life there as sep within an evergreen tree;
Death there as frost, with intermining smart;
But in the secret heart
The sense of immortality, the breath
Of being indestructible, the trust,
In Christ, of final triumph over death,
And spiritual blossoming from dust,
And heaven with all the just.

The soul, like some sweet flower, but yet unblown,
Lay trained in beauty in its silent cell;
The spirits slept, but dreamed of worlds unknown,
As dreams the crystal within its shell,
Ere Summer breathes its spell.
But slumber grew more deep till morning broke,
The Sabbath morn'g of the holy skies;
An angel touched my eyelids, and I woke;
A voice of tenderest love said, 'Spirit, rise!'
I lifted up mine eyes,

And, lo! I was in Paradise! The beams
Of morning shone o'er landscapes green and gold,
O'er trees with star-like clusters, o'er the streams
Of crystal, and o'er many a tented fold.
A patriarch, as of old
Melchisedech might have approached a guest,
Drew near me, as in reverent awe I bent,
And bade me welcome to the land of rest;
And led me upward, wondering but content,
Into his milk-white tent.

FROM THE NEW COVENANT.

THE SPIRIT OF REFORM.

BY MISS M. C. GRANNIS.

It is marching on, with a giant stride,
Through the wide-extended earth;
O'erleaping the tower of pride,
Showing the fallen heavenly birth,
Telling the soul of its priceless worth,
Bidding fraternal love increase,
Till hate, with its vengeful war-cry, cease,
And man in his native truth abide,
'Neath the sheltering wing of Peace!
It is sweeping on with godlike powers,
For strong is the arm of right—
Startled vice at its presence cowers,
Vanquished at once by all-conquering might;
While forth from the gloom of the olden night,
A ray of approving dawn is seen,
Cheering pure hearts with its promise-beam,
Harbinger sure of the day-light hours
Of a glorious sun-lit scene!
It is flowing on, through the fields of time,
With a current clear and strong;
Bearing rich blessings to every clime,
Filling the world with its hopeful song,
As in musical cadence it floats along,
Singing 'Hearts weary, o'ershadowed with fear,
Still faithfully waiting for day to appear;
Brave souls, that have patiently waited so long,
The "good time is coming"—behold! 'tis here."
Hartford, Ct.

KEEP THE HEART AS LIGHT AS YOU CAN.

We have always enough to bear,
We have always something to do.
We have never to ask for care
When we have the world to get through!
But what though adversity test
The courage and vigor of man,
They get through misfortune the best
Who keep the heart light as they can.
If we shake not the load from the mind,
Our energy's sure to be gone;
We must wrestle with care, or we'll find
Two loads are less easy than one!
To sit in disconsolate mood
Is a poor and profitless plan;
The heart is never subdued,
If we keep it as light as we can.
There's nothing that Sorrow can yield,
Excepting a harvest of pain;
Far better to seek fortune's field,
And till it, and plow it again!
The weight that Exile can move,
The gloom that Decision can part,
The manhood within us but prove!
Then keep the heart light as you can.

• The Sorrow of the world.

ON THE DEATH OF M. DOSSOLI AND HIS WIFE MARGARET FULLER.

Over his millions Death has awful power,
But over thee, brave Dossoli! none, none,
After a longer struggle, in a fight
Worthy of Italy to youth restored,
Thou, far from home, art sunk beneath the surge
Of the Atlantic; on its shore, within reach
Of help, in trust of refuge, sunk with all
Precious on earth to thee... a child, a wife!
Proud as thou wert of her, America
Is prouder, showing to her sons how high
Swells woman's courage in a virtuous breast:
She would not leave behind her those she loved:
Such solitary safety might become
Others, not her; not her who stood beside
The pallet of the wounded, when the worst
Of France and Pörfly assailed the walls
Of unassuming Rome. Rest, glorious soul,
Renowned for strength of genius, Margaret!
Rest with the twin too dear! My words are few,
And shortly none will hear my failing voice;
But the same language with more full appeal
Shall hail thee. Many are the sons of song
Whom thou hast heard upon thy native plains
Worthy to sing of thee: the hour is come;
Take up our song, and let the dirge begin.

WALTER SAVAGE LANDOR.

The Liberator.

PAINE'S AGE OF REASON AND THE PRIESTHOOD.
NEW GARDEN, (Ohio) May 27, 1852.

DEAR GARRISON—

I have, this moment, finished the perusal of the 'Age of Reason,' by Thomas Paine. From my childhood to the present day, of no other book have I heard so much, the Bible excepted, as of that; yet never before have I read one paragraph in it. I had no more knowledge of its contents, except by hearsay, than I had of the secret things that are said to belong unto God. As it unfortunately happened, nearly all I have ever heard of Thomas Paine, or his writings on the Bible and religion, has come through the solemn gossip of men calling themselves priests of the Most High God. Of course, since Paine denied that the Bible is the word of God, I could hear nothing of him, or of his theology, but evil. I heard of him as the advocate of whatever was ruinous to the best interests of man, and dishonorable to God. But from the moment I began to understand the nature of the priestly office, and its necessary effect on those who occupy it, and the fact that they are, ever have been, and ever must be found, as a body, on the side of all popular legalized iniquity, I determined to read the theological works of Thomas Paine. Indeed, it became a settled law of life with me to read, as I had opportunity, whatever writings the popular clergy pronounced to be infidelity; and to seek the acquaintance, as occasion presented, of all whom they proscribed as infidels.

I returned to this place, from our pleasant and profitable Convention in Rochester, on my way to Michigan and the West. The women of Ohio are now in Convention at Massillon, discussing the question of woman's sublimity relations to the healthful and perfect organization and development of individual and social man. Though within two hours' ride, I did not feel justified in going to it, as I am anxious to cast out of my system a legion of evil spirits, that have entered into me in the shape of fear and awe. You are at this hour in the New England Anti-Slavery Convention, doing a good work for those who are the truly 'despised and rejected of men.' God bless you all in your labors of love! I have taken this time to read the 'Age of Reason,' and God has blessed me in it abundantly. I only wish I had deserved that blessing by doing the same many years ago.

It was written in Paris, amid the bloodiest scenes of the French Revolution—the first part in 1793, the second in 1795. Six hours after he had finished writing part 1st, Paine himself was seized and consigned to a dungeon; and on his way to the prison, from which he never expected to emerge, but to go to the guillotine, he gave the manuscript to Joel Barlow, to be published. Never since the days of Jesus has the name of any man been so execrated by the popular church and clergy as that of Thomas Paine. Never did any one book produce in Christendom a deeper sensation, or arouse a more malignant hostility, than the Age of Reason.

But what is the object of this book, so universally and bitterly cursed by the church and clergy? The sole and single object is—to vindicate the character of God. This fact is apparent throughout the entire work. It will be asked, why should men, professing to be priests of the Most High, whose special calling is to sustain his glory among men, oppose a book written solely to vindicate the character of God? But the answer is found in another question: From what and from whom did Paine essay to vindicate that character? From the priests themselves, and from their sacred book.

Thomas Paine had a clear idea of God. This being embodied his highest conception of truth, love, justice, wisdom, mercy, liberty, and power. He believed the Bible, when, as a book, it is taken as the word of God, to be a libel on his character. The priesthood of Christendom, the existence and sacredness of whose office, and whose claim to respect and support, rest solely on the belief of men in this doctrine, would, of course, put forth all their energies to destroy the influence of such a book and of such a man. Paine honestly held that the Bible, when, as a whole, it is received as the clergy of all sects insist it must be, as the word of God—as the only infallible true revelation of his will—was a direct, blasphemous assault upon the love, justice, wisdom, impartiality and immutability of God. Deep in his soul, judging from this book, he felt that all who lent their influence to strengthen and perpetuate this idea of the Bible were blaspheming God, and abusing the confidence of man; and thus destroying in men's minds all reverence for justice, truth and goodness, and giving a divine sanction to every wrong and outrage that man could inflict on his fellow-man. To this deep feeling he has given an indignant and unmistakable utterance in the Age of Reason.

Nor has he given vent to his indignation, merely, in general denunciation. Though he wrote the first part when he expected every hour to be taken to prison and to the guillotine, and when Robespierre had issued an order to demand a decree of accusation against Thomas Paine, for the interests of America as well as of France; and also when he could not obtain a Bible nor a Testament to refer to, yet he enters into details at great length, especially in the second part, when he was able to get a Bible. He speaks largely what parts of the Bible he considers derogatory to the wisdom, truth, love, and justice of God. The penal code of the Jews, their aggressive, exterminating wars, in which men, women, children and infants are slaughtered without mercy; the treatment of prisoners of war; their revenge and hatred towards the Canaanites; their oppressions, their rapines, their wholesale plunders; their polygamy and concubinage; the miraculous conception; the vicarious atonement; and these and many other things, all of which are said to be commanded, approved, or done by God, Paine considered as so many blasphemies against his character; and he speaks of them as he would if he found them in any other book. He treats with unmeasured scorn and contempt the conceptions of God entertained by the writers of the Bible, because he considered them so utterly derogatory to God, and hurtful to man; while, throughout the work, he shows the utmost reverence for what he regards as the God of Nature, the God of love, justice, liberty and purity.

But, in answering Paine, Bishop Watson and the clergy generally, instead of attempting to show that the incidents to which he alludes are now, and ever were, in harmony with the immutable principle of love, justice, truth and goodness, have sought to destroy the influence of his views by attacking his spirit, his style, and his irreverent and contemptuous manner of treating a book, and many things recorded in it, which, by universal Christendom, are held most sacred, as matter of eternal life and salvation. Is it ever right to deride, despise and loathe what is regarded as blasphemy, as monstrous delusion, as foul imposture, as most gross and pernicious error? Is it right to speak of what we regard as the lies and abominations of Buddhism and Mohammedanism with disgust and abhorrence? If so, then was Paine justified in speaking as he does of some of the contents of the Bible; for, in his opinion, those things are as foul blasphemies against God and outrages on man, as can be found on the record of this world. The question between Paine and Christendom is not one of style or spirit, but of FACT. Is the Bible, as a whole, the word of God? This, and only this, is at issue, Paine says; No, and gives his reasons.

But look at Paine, writing that book amid scenes whose horror chilled the heart of Humanity. He says, and that truly, that the crimes of that Revolution originated in a religion purporting to be derived from the Bible. He saw, what was a fact, that the

people who slaughtered men, women and children indiscriminately with the guillotine, and 'with the edge of the sword,' were, socially and morally, the offspring of what they were taught to regard as the 'word of God,' the Holy Bible; the only infallible rule of faith and practice. What, in France, was called Christianity, created, or at least sanctioned, the circumstances and the character of the people, that rolled the billows of death and desolation over France. Looking at the Bible, as Paine did, as thus connected with the fearful scenes around him, how could he speak of it otherwise than he did?

Besides, what would the church and clergy say of these same incidents, if they had been recorded and attributed to God, in any other book, as they are in the Bible? What would they say of the miraculous conception, the resurrection, miracles and ascension of Jesus; of the stories of Jonah and Samson; of the polygamy of Abraham, Jacob, Gideon, David and Solomon; and of the Penal code and exterminating wars of the Jews; if these things were recorded in the Koran, in the Shaster, in the sacred books of the Persians, in Chinese, and there attributed to God as they are in the Bible? They would speak of them with as much loathing and abhorrence as Paine speaks of them in the Bible; and they would conclude, concerning those books, as he does of the Bible, that no book can be of God which utters such libels upon his love, justice, and wisdom. The entire priesthood of Christendom would soon throw the derision and abhorrence of Paine into the shade, in the bitterness, and vehemence, and loudness of their anathemas against these same things, if they were found and attributed to God in any other book besides the Bible. The wars, the pollutions, the obscenities, the cruelties, the oppressions, rapines and murders sanctioned by the Koran and the Shaster are all sufficient to convince Christendom that those books never came from a God of love, justice, and purity. Exactly the same deeds recorded and justified in the Bible, were all sufficient evidence to Thomas Paine, and will ere long be to every pure, honest, and rightly-taught mind, that that book, as a whole, never could originate with God, inasmuch as it contains things that must forever be irreconcilable with the immutable principles of justice, and the unchanging, ever-true, and ever-controlling instincts, sympathies and affections of our common humanity.

But Paine never uttered a word against the Bible so grossly derogatory to its truth and authority, as the word of God, as that which was uttered by Moses Stuart, just before his death; as has been uttered within the past two years by the Rev. Dr. Sharp, Rogers, Gamett, Dewey, Fisk, Wayland, Spring, Spencer and Lord; and by the great body of the American church and clergy. Stuart, just before his death, wrote a long and labored argument, to prove that slavery, with its essential, unseparable pollutions and wrongs, is sanctioned by the Bible; and then, as with his dying breath, says—'OUR ALL is AT STAKE IN THE BIBLE—THE BIBLE, GIVEN BY INSPIRATION OF GOD, THE HOPE AND SALVATION OF THE WORLD! Yet, he being witness, together with nearly entire Christendom, the Bible authorizes the killing and oppressing innocent men, women, and children, at the discretion, and for the benefit of those who oppress and kill them. If the Bible is, what the church and clergy of the United States say it is, (and the number of those who do believe what they say of it is rapidly increasing,) then it ought to be and will be generally spoken of as Thomas Paine speaks of it; for men will learn to speak of a book that sanctions slavery and war as they speak of the pollutions and atrocities which it sanctions.

But I have already extended this beyond what I intended. One thing is certain; whatever evil the Bible sanctions, Christians will practice so long as they believe it to be the word of God.

Yours,

HENRY C. WRIGHT.

LETTER FROM SCOTLAND.

TRUTH, N. Y., June 9, 1852.

DEAR SIR—The accompanying is extracted from a letter, received from Rev. A. BROWNING, Tillicoultry, Scotland, and I trust is not unsuited to the columns of the Liberator. Although unknown to you, Mr. BROWNING is well known to many abolitionists in this country. HENRY C. WRIGHT and he are well known to each other. Henry, when in Scotland, doing battle with an irreligious fanaticism, an organized wickedness, that took to itself the name of a religion, met with Mr. BROWNING, and from the first they were warm-hearted friends. Two great minds met, and their thoughts were pretty much in common. Two noble hearts, catholic, benevolent, unbending in their morality—two men, thoroughly devoted, having a sacred regard for humanity, above all institutions and earthly considerations, met, and loved each other from the beginning. I was present one Sunday when Mr. B. gave up his pulpit to Henry, and he, with great pleasure, listened to the heroic and intrepid man and abolitionist. In the evening, together they visited a neighboring village, and Henry discoursed to an intelligent audience. His discourses were terrible rebukes to manism, and the respectability policy of the Church. Mr. B. made him return, and stay for some time with him, he loved the man so much.

Henry will be pleased to know his friend still lives, doing battle as ever with ignorance and oppression, and that he takes some interest in the cause of humanity on this side the Atlantic. Once connected as a preacher, with that party of professing Christians known as the Seceders, he felt the narrowing influence of their creed, desired greater freedom—perfect freedom—withdraw from the party, and now for many years has stood alone, uttering the heterodox of a rational faith, reproached by the church, but not by his conscience and his God. Great-minded, with a power of thought, a richness and readiness of illustration rarely equalled, unwearied in his efforts to communicate, he discourses weekly to a number of his fellow-men, and has drawn down upon himself the persecutions of the Church and of the respectable manumissionists around him. Uncompromising, he proceeds in his course, inspired with self-respect, with the love of truth, with the spirit of a pure devotion, and the love of purity above all things, although manumission and the Church have often all but snatched the bread from the lips of the great and good man.

Upon the minds of the reformatory class in Scotland, and more particularly the lecturers in that field, scattered up and down the country, without any special organization, has Mr. BROWNING exercised a beneficial influence. His name attracted such, while touring through the country, to visit him. The great and pure mind, pouring out its stirring and suggestive thoughts, lets none pass from his presence without the consciousness of their having gained in the conversation, and with increased respect for, and admiration of the man. On leaving, after having engaged in conversation with him, one feels as if the rust were rubbed off his mind.

Ardenly engaged in teaching during the week, and lecturing on Sundays, the good old man will probably die where he now lives, leaving behind him the record of a noble life, with many a mind to bless him as the agent who raised them from the misery of a fanaticism and theological duality to a rational faith, and a religion of love and well-doing. The life of such a man is grander than if he had governed a country.

Most respectfully,

DAVID HARROWER.

Extract from Rev. Archibald Brown's Letter.

I thank you for the two Liberator, which I this week received. For ability, moral principle, genuine patriotism, they are equal to any thing I have ever read. Had you time, I should like to have a familiar

account of the made in which those manifest their attachment to Christianity, who have seceded from, and denounced (justly, I think) the Orthodox churches of America, on account of the countenance and encouragement which they give to slavery. My mind and heart are, I must say, with the seceders, so far as I understand their position. Does that noble specimen of humanity, GARRISON, every come your way? He merits the warmest thanks and admiration (and will one day receive them) of all genuine lovers of freedom throughout the world. I never hear now of our great-minded friend, H. C. WRIGHT. I hope he is still alive. If so, what is he doing? To my mind, these two men occupy an eminence far above Koskuth, who, with all his knowledge, and eloquence, and patriotism, has not the pure, lofty, godlike, unbending spirit of Him whose religion he professes, but fawns upon the Pharisees, with fulsome praises, while they are the branders, scourgers, mutilators, heartbreakers, murderers, of their fellow-men, who happen to have been born with a black skin. Is it not clear that Koskuth is one with the slaveholders, and, consequently, the enemy of the poor slaves? Surely, surely. Well; he is the enemy of humanity. He supports the system of slavery—a system that, forbidding religious instruction from the Bible, (instruction from the priests, the slaveholders, puppets more than priests,) sends the whole slave population, according to the belief of the Orthodox, to an eternal hell; and, I suppose, the wealthy masters, with all their diabolical qualities, take special care to be supremely Orthodox. Did Christ do this? Did he flatter the Scribes and Pharisees, by praising their respectability, because he now and then got a dinner from some one of them? I trow not. Therefore, Koskuth does but that good (supposed good) may come; and if Paul is to be believed, his damnation, condemnation, by all true and honest men, and by the word of God, is just, most just. Let all proceed on Koskuth's plan, and no evil in society would ever be uprooted—no good principle, thoroughly Christian, would ever be established. Act upon Koskuth's plan, and the despotism of Satan is fixed, without the possibility of overthrow. To get a few good meals out of the despot's larder, and a splendid dress now and then out of his shop, we would extol his character and government to the skies, and keep all his dubious proceedings, involving every species of moral abomination, entirely out of view—as trides not worth mentioning. Are the Hungarians, his countrymen, whose cause he so zealously and powerfully pleads, naturally more worth than the black slaves at the South? No. Well; then mind the rule, 'Do unto others as ye would have others to do unto you'—mind the slaves, or you cannot, on any principle of fairness, expect any really equitable people to mind you and your Hungarians. Fie, man! with all your high pretensions, you are selfish and presuming—you are not yet quite fair minded. Rest, therefore, Koskuth! I have no ill-will towards you. I wish you well, by wishing you more Christian—less crouching to ambitious and cruel men—and more an open and undaunted friend to the down-trodden victims of American injustice and tyranny.

From the New York Tribune.

THE WOMAN'S RIGHTS CONVENTION.

MASSILLON, Ohio, Thursday, May 27, 1852.

The third Woman's Rights Convention of Ohio has just closed its session. It was held in the Baptist Church in this place, and was most ably attended, there being a fair representation of men as well as women; for though the object of these and similar meetings is to secure woman her rights as an equal member of the human family, neither speaking nor membership was here confined to the one sex, but all who were sentiments to utter in reference to the object of the Convention, whether for or against it—were invited to speak with freedom, and those who wished to aid the movement to sit as members, without distinction of sex. All honorable classes of society were represented. From the so-called highest to the so-called lowest. The seamstress who works for her twenty-five cents a day, the daughters of the farmer, fresh from the dairy and the kitchen, the wives of the laborer, the physician, the lawyer, the banker, the legislator, and the minister, were all there—all interested in one common cause, and desirous that every right God gave to woman should be fully recognized by the laws and usages of society, that every faculty He has bestowed upon her should have ample room for its proper development. Is this nothing, indeed, much? And yet this is the sun and substance of the Woman's Rights Bazaar—a movement which fools ridicule, and find easier to sneer at than meet with argument.

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The following are the resolutions of the Convention:

- Resolved, That in the proposition affirmed by this action to be self-evidently true, that 'all men are created equal,' the word 'men' is a general term, including the whole race, without distinction of sex.
- Resolved, That this equality of the sexes must extend, and does extend, to rights personal, social, legal, political, industrial and religious—including, of course, representation in the Government, the elective franchise, free choice of occupation, and an impartial distribution of the reward of effort; and in reference to all these particulars, Woman has the same right to choose her sphere of action, as man to choose his.
- Resolved, That since every human being has an individual sphere, and that is the largest he or she can fill, no one has the right to determine the proper sphere of another.
- Resolved, That the assertion of these rights for Woman, equally with man, involve the doctrine that she, equally with him, should be protected in their exercise.
- Resolved, That we do not believe any legal or political restriction necessary to preserve the distinctive character of woman, and her position as a woman, for woman equality of rights with her fathers, husbands, brothers and sons, we neither deny that distinctive character, nor wish them to avoid any duty, or lay aside that feminine delicacy which legitimately belongs to them as mothers, wives, sisters and daughters.
- Resolved, That to perfect the marriage union, and provide for the inevitable vicissitudes of life, the individuality of both parties should be equally and distinctly recognized by the parties themselves, and by the laws of the land; and, therefore, justice and the highest regard for the interests of society require that our laws be so amended, that married women be permitted to conduct business on their own account, to acquire, hold, and dispose of property in their own separate and individual right, subject to all corresponding and appropriate obligations.
- Resolved, That the clause of the Constitution of the State of Ohio which declares that 'all men have the right of acquiring and possessing property,' is violated by the judicial doctrine that the labor of the wife is the property of the husband.
- Resolved, That in the general sentiment of compensation of woman's labor, the restrictions imposed by custom and public opinion upon her choice of employments, and her opportunities for earning money, and the laws and social usages which regulate the distribution of the property, between men and women, have produced a pecuniary dependence of woman upon man, widely and deeply injurious in many ways, and not the least of all in too often perverting marriage, which should be a holy relation growing out of spiritual affinities, into a mere bargain and sale, a means to woman of securing subsistence and a home, and to man of obtaining a kitchen drudge or a prior ornament.
- Resolved, That sacred and inestimable in value, as are the rights which we assert for woman, their possession and exercise are not the ultimate end we aim at, for rights are not ends, but only means to ends; implying duties, and are to be demanded, in order that duties may be performed.
- Resolved, That God, in constituting woman the mother of mankind, made her a living providence to produce, nourish, guard and govern his best and noblest work from helpless infancy to adult years; having endowed her with faculties ample, but no more than sufficient, for the performance of her great work. He requires of her, as essentially necessary to its performance, the full development of those faculties.
- Resolved, That we do not charge woman's privation of her rights on man alone, for woman also has contributed to this result; and as both have sinned together, we call on both to repent together,

that the wrong done by both may, by the united exertions of both, be undone.

Before separating, they organized 'The Ohio Women's Rights Association,' the first Society of the kind in this country, if not in the world. Mrs. H. M. TRACY, who is now in England, was elected President, and an efficient Executive Committee appointed.

From the New York Tribune.

WOMAN'S RIGHTS CONVENTION.

WESTCHESTER, Wednesday, June 2, 1852.

A Convention of the friends of Woman's Rights assembled at 10 o'clock this morning, at Horticultural Hall, in this town. A large and highly intelligent audience gathered at an early hour. Among the prominent friends of the cause who were reported or recognized were Lucetta Mott, Mrs. Frances D. Gage, of Ohio; Mrs. Catherine I. H. Nichols, Editor of 'The Windham' (Vt.); Democrat; Dr. Harriet K. Hunt, of Boston; and Mrs. Ernestine L. Rose, of New York. The call embracing both sexes, a large number of gentlemen as well as ladies were present.

Mrs. Mott, on behalf of those who had called the Convention, invited those in attendance to organize by appointing Mrs. Mary A. W. Johnson, President pro tem. The motion was adopted. Alice Jackson was chosen Secretary pro tem.

On motion of Hannah M. Darlington, a Committee to nominate permanent officers of the Convention was appointed by the Chair, as follows: Ann Preston, Chandler Darlington, Sarah L. Miller, Mary Whitson, William Lloyd.

This Committee reported the following list, which was elected—President, Mrs. M. A. W. Johnson, of Philadelphia. Vice Presidents, Mary Ann Fulton, William Jackson, Sarah L. Miller, Charles Darlington. Secretaries, Hannah M. Darlington, Edward Webb, Sidney Pierce.

The Business Committee reported the following resolutions:—

- Resolved, That it is an acknowledged principle in our democratic Government, that Government derives its just powers from the consent of the governed; and that taxation without representation is unjust and despotic; therefore,
- Resolved, That women are entitled by natural right to equal participation with men in the political institutions required for the protection of the whole people; and that it is a gross inconsistency and glaring exercise of arbitrary power, to compel women to pay taxes, while they are not permitted a voice in deciding the amount of those taxes, or the purposes to which they shall be applied.
- Resolved, That every party which claims to represent the humanity, the civilization, or the progress of the age, is bound to subscribe on its banners, 'Equality before the law without any distinction of sex.'
- Resolved, That the science of Government is not necessarily connected with the violence and intrigue which are now frequently practised by party politicians, neither does the exercise of the elective franchise, or the proper discharge of governmental duties, necessarily involve the sacrifice of the refinement or sensibility of true womanhood.
- Resolved, That the true interests of society demand that Woman should be represented in the Government, and that her most strenuous exertions and valuable services are to be obtained only through her participation in its responsibilities and emoluments.
- Resolved, That if it be true, that it is woman's province to soothe the angry passions and calm the belligerent feelings of man, we know of no place where she would find a ripe harvest awaiting her labor, than in the halls of our National and State Legislatures.
- Resolved, That woman's sphere is that which her nature and capacity will enable her to fill, and not that appointed by man and bounded by his ideas of propriety.
- Resolved, That in demanding for women that equal station among their brethren to which the laws of Nature and of Nature's God entitle them, we do not urge the claim in the spirit of an adverse policy, or with any idea of separate advantages, or in any apprehension of conflicting interests between the sexes.
- Resolved, That while we regret the antagonism into which we are necessarily brought to some of the laws, customs and monopolies of society, we have cause to rejoice that the exposure of the great wrongs of woman has been so promptly met by a kind spirit and a disposition to redress those wrongs, to open avenues for her elevation, and to co-operate for her entire enfranchisement.
- Resolved, That the greatest and most varied development of the human mind, and the widest sphere of usefulness, can be obtained only by the highest intellectual culture of the whole people, and that all obstructions should be removed which tend to prevent women from entering as freely as men upon the study of the physical, mental and moral sciences.
- Resolved, That we cannot appreciate the justice or generosity of the laws which require women to pay taxes, and thus enable legislators richly to endow Colleges and Universities for their own sex, from which the female sex is entirely excluded.
- Resolved, That the growing liberality of legislation and judicial construction in regard to the property rights of married women, affords gratifying evidence of the equity of our demands, and of their progress in public sentiment.
- Resolved, That the disposition of property by law, as affecting married parties, ought to be the same for the husband and the wife; that she should have, during life, an equal control over the property gained by their mutual industry and sacrifice; and be heir to her husband precisely to the extent that he is heir to her.
- Resolved, That the mother, being as much the natural guardian of the child as the father, ought to be so recognized in law; and if it is justly the province of the Court to appoint guardians for minors, grant of qualification in the same manner, and in the same manner, to the mother, as to the father, should be the required condition of the appointment.
- Resolved, That the inequality of the remuneration paid for woman's labor, compared with that of man, is unjust and degrading; for so long as custom awards to her smaller compensation for services of equal value, she will be held in a state of dependence, not by any order of nature, but by the arbitrary rule of man.
- Resolved, That the distinctive traits of female character, like the distinctive physical organization of the sex, having its foundation in nature, the wide range of thought and action, and the highest cultivation and development of all its varied powers, will only make more apparent those sensibilities and graces which are considered the peculiar charm.
- Resolved, That in claiming equal rights with the rights of a human being, we are but asserting her humanity, leaving the differences actually existing in the male and female constitution to take care of themselves; these differences furnishing no reason for subjecting one sex to the other.
- Resolved, That we earnestly recommend to the women of Pennsylvania the presentation of a memorial to the State Legislature of petitions, asking for such an alteration of existing laws as shall secure to them the right of property to the same extent that it is secured to men.
- Dr. Hunt then proceeded to read extracts from a manuscript discourse on the rights of Woman in respect to medical education and practice. On concluding, she offered the following resolutions:
- Resolved, That the present position of medical institutions, precluding women from the same educational advantages with man, under pretext of delicacy, involves an acknowledgement of the impropriety of ever being her medical attendant, our power to sustain those, who from a conviction of duty, enter the medical profession, in their efforts to overcome the evils that have accumulated in their path, and attacked the strongholds of vice.
- Resolved, That the past actions and present indications of our medical schools should be affected as at all; and notwithstanding General and Cleveland Medical Colleges closed their doors after graduating one woman each, and Harvard, through the false delicacy of the students, decided it inexpedient to admit one who had been in successful practice many years, we would still earnestly follow where duty points, and leave the verdict to an enlightened public sentiment.

[The Convention was addressed in an impressive and eloquent manner by Lucetta Mott, Mrs. Catharine I. H. Nichols, Mrs. Ernestine L. Rose, Mrs. Frances D. Gage, Joseph A. Dugdale, and others; and excellent addresses were made by the President, and by Miss Ann Preston. All the proceedings were conducted in the most dignified manner. The attendance was very large.]

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THESE instruments, with the improvements made by the subscribers, especially in their construction and voicing of the Zephyr, are of the highest quality in power, and of the most beautiful tone, and are combined with every facility for playing, and are, at pleasure, can be made to perform the most difficult pieces of the Flute or Clarinet, Horn or Bassoon, and with this combining orchestral effects, by the same performers.

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